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# SIDDHANTA DEEPIKA

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## The Light of Truth.

*A Monthly Journal, Devoted to Religion, Philosophy, Literature, Science &c.*

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**Vol. VII. JULY 1906. No. 4.**

## TRANSLATIONS.

### THE VEDANTA-SUTRAS WITH SRIKANTHA BHASHYA.

*(Continued from page 88 of Vol. VII.)*

## FOURTH ADHYAYA.

### FOURTH PADA.

The Sutrakara says that in the case of one and the same person the two states are possible at different times.

Because of the possibility (of enjoyment) in the absence of the body, as in a dream. (IV. iv. 13.)

The liberated one sometimes creates several bodies at will, and, entering into them, he wanders about. Sometimes, withdrawing the bodies, he remains. In the disembodied state, the liberated one enjoys the pleasure created by the Paramesvara, in the same way

that in a dream a person in the state of bondage enjoys by the mind (manas) the pleasures etc., created by the Paramesvara. That is to say:—Just as in a dream a person enjoys with the mind alone, without the aid of the body and the sense-organs, the objects brought before his view by the Isvara, so also the liberated one enjoys the bliss which is the essential being of Brahman with the mind alone which forms part and parcel of his being.

When it exists, as in the waking state. (IV. iv. 14.)

During the existence of the body and other accessories created by his will, the liberated one enjoys all pleasures like a person in the waking state.

*Objection* :—If it be possible for the liberated one to enjoy by way of perceiving material objects, then, as the liberated one will have to perceive also what is not desirable in the universe, he cannot be free from the contact of the miseries of samsara.

*Answer*:—No; for, the liberated one never perceives the universe in an undesirable form. In point of fact, the whole of this universe appears to him as Brahman. So the Sruti says:

"This then becomes Brahman, embodied in akasa, the True Being, the pleasure-ground of life, the bliss of the mind, full of peace, immortal." (1)

In the passage preceding this one,—in the words, "He attains the heavenly kingdom, he attains the Lord of wisdom,"—it has been said that the Yogin attains to the abode of Siva, the Parabrahman, the one essential bliss of the heavenly kingdom, that he attains to the Lord of wisdom, to that one who is the fountain source of all wisdom. Then, the question arising as to what the particular state of the liberated one may then be, the Sruti answers in the words "He is the lord of speech, the lord of the eye, the lord of the ear, the lord of knowledge," (2) *i.e.*, he becomes the ruler of speech etc.,

1 Tait-Up. 1-6. 2 Ibid.

inasmuch as they are all obedient to his own will. In the case of the liberated one who has attained to this state,—that is to say, who has risen to the state of Brahman embodied in akasa, and whose organs of speech, etc., are pure and obedient to his own will,—, then, *i. e.* on his attaining to that state, this whole universe becomes the Brahman Himself embodied in akasa, that is, Brahman clothed in the supreme splendour (akasa), *i. e.*, in His Supreme Bliss. That Supreme Power (Para-Sakti) which is the fountain-source of all being, the one homogeneous essence of ultimate being, light, and bliss, is what is called Paramakasa, the Supreme Splendour, forming the very being of Brahman, and which directly in the case of the Paramesvara and the liberated one, and ultimately in the case of others, is the means of realising their will and activity.

Accordingly the Sruti says:

"Who indeed could breathe, who could live, if this akasa, this bliss, did not exist? This one, indeed, makes one happy." (1)

"Bliss indeed is He; attaining that bliss, indeed, a person here becomes happy." (2)

In these words the Sruti teaches that the Parasakti is the object of universal experience. Accordingly the Sruti—beginning with the words "That is the unit (the highest) of human bliss," and ending with the words "That is the unit of Brahman's bliss," (3)—teaches that the manifestation of bliss rises in an ever ascending scale up to Brahman according as the limiting conditions (upadhis) subside. As free from all limiting conditions, the bliss of Brahman and the liberated one is all full, as the Sruti says, "That is the unit of Brahman's bliss, and of the bliss of that man who is versed in the scriptural lore and unassailed by desire." (4) The man here referred to is that person who has attained supreme knowledge and who performs the *agnihotra* and other sacrificial acts

(1) Tait. 2-7. (2) Ibid. (3) Ibid 2-8. (4) Ibid.

without longing for their fruits, while dedicating them all to Brahman. The bliss of such a man, who is liberated while still alive, and the bliss of Brahman are quite equal. No inconsistency is however, involved in the Sruti teaching, at the same time, that such a man's bliss is equal to the bliss of lower stages, such as the human bliss ; for, in the case of the Yogin who, by his superior Yoga, has risen through the several stages, his yoga at the lower stages being yet imperfect his bliss manifested at those stages is spoken of as equal to the bliss of the beings who are on those levels. Hence it is that this one, this supreme Bliss, the final source of all, this supreme splendour, being inseparate from the Supreme Being, is spoken of as Brahman, as the cause of the universe, in the words "He knew that Bliss was Brahman." (1) And the manifestation of this Bliss is referred to in the words "This was the wisdom attained by Bhrigu, founded in the Supreme Heaven." (2) Accordingly, inasmuch as the universe appears to the liberated ones as Brahman clad in His Supreme splendour, they become immersed in the Supreme Bliss, and are, therefore, like Brahman, free from all contact of misery.

## Adhikarana 6.

Like a lamp he pervades : so indeed the Sruti teaches. (IV. iv. 15.)

It has been already indicated that the liberated soul becomes all-pervading in virtue of his power of assuming an infinite number of bodies at his own will.

*Purvapaksha:*—Now one may suppose that the liberated soul cannot, properly speaking, be all-pervasive, because he is said to wander about like a limited being, in the following passages:

"In all worlds, he wanders about freely" (3)

"These worlds he wanders through, eating the food he likes, putting on the form he likes." (4)

Wherefore his assumption of several bodies can only be gradual, but not simultaneous.

1 Ibid 3-6. 2 Ibid. 3 Chha. 8-4-3. 4 Tait. 3-10-5.

*Siddhanta* :—Just as a lamp enclosed within a jar pervades the whole room by its light on the removal of the limitation, so also does the liberated soul becomes all-pervasive by way of pervading the whole universe through his Sakti (Divine Power), on the removal of the sin which obscured his Sakti.

Accordingly the Sruti says:

"He is our kinsman and father, He is the dispenser, He knows all the heavenly abodes; in whom disporting, those who have attained immortality find their heavenly abodes in the third region." (1)

"They at once spread over earth and sky, over all worlds, over all quarters, and over heaven; having snapped asunder the long thread of destiny, and seeing the One in all creatures, they become that One." (2)

These verses occur in the section treating of Mahadeva, the Supreme God, the creator of the universe, and embodied in the whole universe. (The first verse quoted may be interpreted as follows:—) He, Mahadeva, our kinsman, our Father, the creator. He is the dispenser of all good. He knows all non-material heavenly regions. Now the sruti proceeds to say what purpose is served by His being our kinsman and knowing all regions. Those who have attained immortality and enjoy the bliss of freedom and always disport in Him, resort to the abodes they like, all full of spiritual splendour, and situated in that region of Mahadeva called heaven and which lies beyond Maya, forming the third region from here. That is to say:—The liberated ones, having attained immortality—with their bonds of confinement broken asunder when Mahadeva, the Parabrahman, the doer of all good like a kinsman and a father, has vouchsafed His grace,—dwell in the splendid abodes formed in their own region of Supreme Heaven, the third one from here.

1 Mahana. 1-15. 2 Ibid. 1-17.

Now in the next verse the Sruti teaches how they pervade the whole :—The liberated souls spread over the earth and sky with the rays of their own Divine power (Sakti) ; they spread over even the regions of the Hiranyagarbha and the like ; they spread through the four quarters. Thus they dwell, pervading the whole universe. So that, omniscient as they are, they rend asunder the vast thread of destiny caused by *Karma* ; and thus released from bonds of virtue and vice, they behold in all beings the one Being, Mahadeva, and become one with Him, one with all. Therefore, the liberated ones immersed in the one Being, Siva, do pervade the whole.

Thus, the liberated Jivas are of the same nature as Mahadeva and are spoken of as Devas, pervading the universe including heaven itself. It is they that are extolled in the Saman called Devavrata beginning with "Those Devas who abide in Heaven," etc. The Purana also says.

"They indeed are the very Devas who dwell in Heaven, the Devas who dwell in the Mid-air, (antariksha,) the Devas who dwell on Earth ; these Devas abide in their Divine vow."

Here the "Earth" means the Brahmanda ; what is spoken of as "*Antariksha*" refers to the second region called Maya ; what is here spoken of as "heaven" (Dyauh) refers to the third region, otherwise known as Parmakasa, the Supreme Light, the pure Divine Source, the abode of Siva. Hence the all-pervasiveness of the liberated ones.

Nescience refers to one of the two states of self-absorption and death ; so indeed it is taught in the Sruti. (IV. iv. 16.)

*Objection:*—The Sruti teaches the absence of the internal and external knowledge, in the case of him who has attained to Brahman : "Embraced by the all-knowing Atman, he knows nothing whatever, external or internal." (1) How then can the liberated soul pervade all by his divine power of knowledge ?

1 Bri. 6-3-21.

*Answer*:—This objection cannot be maintained. For, this want of knowledge on the part of jiva refers to either of the two states, namely, sleep or death. Regarding sleep the Sruti says:

He said: "Sir, in that way he does not know himself that he is I, nor does he know anything that exists." (1)

And as to death it is taught as follows: "Having risen from out of these elements, he vanishes again in them. When he has departed, there is no more knowledge." (2)

Liberation being quite distinct from these two states, there can be no absence of knowledge. On the contrary, owing to the removal of the veil of sin (mala,) the soul becomes all-knowing and all-powerful. So in liberation there can be no want of knowledge.

## Adhikarana 7.

Excepting activities connected with the universe, from the section and from want of proximity. (IV. iv. 17.)

It has been said that the liberated souls attain equality with Isvara in respect of the attributes of self-luminosity, pervasiveness, omniscience, etc. Accordingly equality even with respect to the creation of the universe is inevitable, because of the unqualified assertion, "He attains utmost equality."(3) When equality in respect of creation of the universe is once admitted, then as there would be many Isvaras, we would have to give up the theory that Isvara has no second. Therefore the question arises as to what sort of equality with Isvara is attained by the liberated souls: Does the equality comprehend the creation of the universe, etc., or does it not comprehend it?

*Purvapaksha*:—What is the view that suggests itself? Because that Sruti—in the words "When he desires the region of the Pitris," etc.,(4)—teaches that, by mere will, he has the power to create the region of the Pitris, etc., because again the Sruti—in the words "through these regions he wanders, eating the food he likes, putting

1 Chha. 8-11-1. 2 Bri. 6-5-13. 3 Mundaka. 3-1-3. 4 Chha. 8-2-1.

on the form he likes,"—(1) he is said to be active in all regions, as also because no limitation is made as regards the equality attained with Paramesvara, it may be concluded that the liberated souls are engaged also in the creation, etc., of the world.

*Conclusion*:—As against the foregoing view we maintain as follows: Though the liberated soul attains equality with the Paramesvara, his freedom as regards objects of enjoyment does not extend to the creation, etc., of the universe. Having regard to the section (in which the passages treating of the creation etc., of the universe occur,) we conclude that such functions pertain to the Paramesvara. Take for instance.

"Whence, verily, these creatures are born."(2)

"Creating the heaven and the earth there is one Deva."(3)

In these sections treating of the creation of the universe, Jiva has no place at all. Therefore, the liberated soul has nothing to do with the creation, etc., of the universe.

If it be said that it is expressly taught, we say, no, for such teaching refers to what exists in the region of the hierarchy. (IV. iv. 18.)

If it be said that the liberated soul has to do with the activity connected with the universe, as expressly taught in the Sruti "through these worlds he wanders, eating the food he likes, putting on the form he likes," (4) we answer that it is not so taught. The passage teaches merely that he can command the enjoyments available in the regions of Brahma and others of the hierarchy, because the passage refers to the enjoyment of the objects of desire. He has therefore nothing to do with activities connected with the creation of the universe.

*Objection*:—If so, then, as he is engrossed in the enjoyment, he is subject to change.

*Answer*:—The Sutrakara answers as follows:

And it is not subject to change; so, indeed, the Sruti describes its state. (IV.iv.19.)

1 Tait. 3-10-5. 2 Tait. 3-1. 3 Mahana. 1-12. 4 Tait. 3-10.

The bliss to be enjoyed by the liberated soul is not subject to change, is pure, is of the nature of all-full Brahman. So, indeed, does the Sruti describe its state :

Bliss indeed is He ; attaining that bliss, indeed, a person here becomes happy." (1)

And the nature of Brahman, indeed, is described as immutable in the following passages.

"Existence, knowledge, and infinite is Brahman." (2)

"Bliss is Brahman." (3)

Hence the bliss of liberation is not subject to change, as the bliss of a bound soul (Pasu) is subject. That is to say :—Wandering freely in the region of the hierarchical beings ranging from Sadasiva to Brahma, eating the food he likes, putting on the form he likes, released from all sense of identification with the human and other bodies, with his three potentialities uncontracted, the liberated soul fully realises his all-pervading self, endued with the supreme Bliss and light, with Siva and Sakti held in homogeneous union in all their glories, immersed in the universe which has become of one homogeneous essence in perfect unison with Parabrahman. Accordingly, in the words "I am the food, I the food, I the food! I am the eater of food, I the eater of food, I the eater of food!" the Sruti teaches that the liberated soul regards his self as all-pervading, identifying himself with the whole universe including the experiencer and the objects of experience. The Self spoken of here is not the self of Samsara or mundane experience, inasmuch as it is all-full as embracing the whole universe. On the other hand this Self is quite free; it is quite distinct from the fictitious samsaric self which is limited as comprehending only the body of a Deva or some other being, thinking "I am a Deva," or "I am a man," and so on. Hence there is no connection whatever with the self of the world of matter.

1 Tait. 2-7. 2 Tait. 2-1. 3 Tait. 3-6.

Or the self "*Aham*," refers to Siva and Sakti held in perfect unison. The thought of the liberated soul takes the form "The whole universe including food, etc., is nothing but that self." Hence the saying of the wise:

"The recognition of Siva and Sakti in perfect union, embracing the whole from '*a*' to '*ha*,' is spoken of as 'aham,' since the infinite is void of attributes.

"The syllable '*a*' is in the heart, and the syllable '*ha*' is in the twelve membered region. Hence the sages look upon this (universe) as '*aham*,' the non-dual, resting in the shining Self.'"

Now, the song of the liberated soul who has entered the supreme abode of the unsurpassed Brahman, accompanying his meditation of the glorious word '*aham*' which denotes Siva who comprehends all universe, is not a thing which is enjoined here by the Sruti as incumbent on the liberated soul. On the contrary, the song referred to is intended to extol the state of the liberated soul with a view to indicate the highest flight of the enjoyment of Bliss. Wherefore, excepting the enjoying of Brahman's Bliss, the liberated souls cannot, of their own will, have anything to do with creation and other such activities.

A. MAHADEVA SASTRY, B.A.

*(To be Continued.)*

# Tirumantram

OF

# TIRUMULAR.

(*Continued from page 63 of Vol. VII.*)

## INSTABILITY OF WEALTH.

Before others ease us of our kingdoms and fortune, cars and elephants, and of our humanity, if with clear vision, we can adore Iswara, we can reach Him easily indeed.

2. The evil begetting fortune which is like the waning dark moon, let us never speak of. Think of the God of gods without doubt and our riches will increase like a rain cloud.

3. Lo, these poor men! They see that their own shadows do not serve them, yet they believe their gold to be their own. Know that when the life departs, the body and the eye and eyesight equally perish.

4. The bees seek the fragrant flowers, collect the honey and deposit it in a tree. Beings more powerful than the bees drive them away and rob the honey. The Bees give it up after discovering their board to others. So it will be with men and their fortune.

5. Let me exhort you, attain to clear vision; after attaining to clearness, don't get muddled again. Let not the flood of wealth disturb and discolour you. Throw away your wealth and don't look back on it. Then you can meet the king of death boldly.

6. They know not that like the lotus placed in the tumbling waters, joyous wealth and gold and the budding body are placed together as in a nutshell just to wean one from the world.

7. Your wife and children and brothers will each claim your great wealth as their own. If you can distribute it in life in charity we can speak of a sure help to you when you have need for it.

8. Your body is full of desires; will any body offer a price for it. It has one post to which it can be tied; and there are nine exits. After your parents and relations have come round and worshipped, they will leave your body and go.

9. If renouncing everything. people's minds will dwell on the gracious Lord, at the time of death, they will not even feel the hot breath of the messengers of Yama.

## INSTABILITY OF YOUTH.

How blind they are not to know, even from the fact, that the sun rising from the east sets in the west. They see the strong calf become a bull and die old, and yet they learn not.

2. Many a year is passing away. Yet they would not approach our Father and enter into Him. Suppose the years are indefinitely increased, how long will the lamp last which is constantly trimmed.

3. Youth is dying out. Our clearly defined duties remain to be fulfilled. While there is time, think of the Nandi with braided hair, in which Ganges is concealed, and reach Him.

4. The soft-hued damsels would love me before like the sweet juice of the sugarcane. I was like the sugarcane to these flower-like damsels, and now I am bitter fruit to them.

5. They see not that one ages from childhood to youth and from youth to old age. I desire more and more the Feet of the Supreme One transcending all the worlds.

6. They get up in the morning, day by day, they go to bed in the evening and they waste their days. The unchangeable Lord will give bliss to those who think of Him.

7. The big needles are enclosed in a bag (human body). From this tree (human body) fly out these five needles. If these five needles are touched by dew, the bag enclosing five needles will also fly away.

8. They know not that Vishnu and the sun measure the age of the world. They who go to the world of the gods and karmic worlds die away after the age of thirty.

9. They pause not even after seeing the decay of the 16 kinds of kalas. After the furious king of Death has measured their age, they will reach hell and will not quench their thirst.

10. While you are yet in your youth, praise the Lord with song. While there was yet time, I saw the Vision Pure without wasting my time.

*(To be continued.)*

J. M. N.

# SKETCHES OF CEYLON HISTORY.

BY

HON'BLE P. ARUNACHALAM, M.A., CANTAB.

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*(Continued from page 109 of Vol. VII.)*

V.

While Wijaya and his immediate successors were improving and developing the Island, on the continent of India the seeds sown by one of the greatest of her sons, Gautama Buddha, about the time that Wijaya left India for Ceylon, were beginning to bear fruit. Buddhism, ousting Brahminism from its pre-eminence, became the prevailing religion under the great emperor Asoka (*circa* 320 B. C.) He has been called the Constantine of Buddhism, an Alexander with Buddhism for his Hellas, a Napoleon with *mettam*, all-embracing love, instead of *gloire* for his guiding light. His grand-father was Chandragupta, the Sandracottas of the Greek historians, at whose court Megasthenes represented king Seleucus, general of Alexander the Great and afterwards successor to his Bactrian and Indian dominions. Inscribed rocks and stone pillars, still found from Cashmere to Orissa, bear testimony to the extent of Asoka's empire, the righteousness and wisdom of his rule, and the nobility of his character.

His active benevolence was not limited to the confines of his empire or even to human beings. One of his rock edicts records the system of medical aid which he established throughout his dominions and adjoining countries, Ceylon being specially named. "Everywhere within the conquered province of the Raja Piyadasi (Asoka), the beloved of the gods, as well as in the parts occupied by the faithful, such as Chola, Pida, Satyaputra and Ketalaputra, even as far as *Tambapanni* (Ceylon), and moreover within the dominions of Antiochus the Greek, everywhere the heaven-beloved king's double system of medical aid is established, both medical aid for men and medical aid for animals, together with the medicaments of all sorts

suitable for men and for animals. And wherever there is not (such provision), in all such places they shall be prepared and planted, both root-drugs and herbs. And in the public highways wells shall be dug and trees planted for the accommodation of men and animals."

A second inscription appoints officers to watch over domestic life and public morality and to promote instruction among the women as well as the youth. The essence of religion is declared to consist in reverence to father and mother and spiritual teacher, kindness to servants and dependents, to the aged, to the orphan and destitute, and to Brahmins and Sramans (Buddhist monks), and tenderness to all living creatures; "and this is the true religious devotion, this the sum of religious instruction, *viz.*, that it shall increase the mercy and charity, the truth and purity, the kindness and honesty of the world."

Another inscription records how he sent forth missionaries "to the utmost limits of the barbarian countries" for the spread of the religion of Buddha and directs the missionaries to mix equally with soldiers, Brahmins and beggars, with the dreaded and the despised, both within the kingdom and in foreign countries, teaching better things. But conversion is to be effected by persuasion, not by the sword. Tolerance is inculcated on the ground that "all faiths aim at moral restraint and purity of life, although all cannot be equally successful in attaining to it." "A man must honor his own faith without blaming that of his neighbour, and thus will but little that is wrong occur. There are even circumstances under which the faith of others should be honoured, and in acting thus a man increases his own faith and weakens that of others. He who acts differently, diminishes his own faith and injures that of another." "Buddhism," as Sir. W. Hunter observes, "was at once the most intensely missionary religion in the world and the most tolerant. The character of a proselytizing faith which wins its victories by peaceful means, so strongly impressed upon it by Asoka, has remained a prominent feature of Buddhism to the present day."

By other edicts Asoka prohibits the slaughter of animals for food or sacrifice, he orders a quinquennial humiliation of the people

and a republication of the great moral precepts of the Buddhistic creed; he inculcates the true happiness to be found in virtue and that the imparting of virtue is the greatest of all charitable gifts; he contrasts the vain and transitory glory of this world with the reward for which he strives and looks beyond. No sovereign in history save perhaps Marcus Aurelius, the Stoic philosopher, who shed lustre on the throne of the Cæsars five hundred years later, was animated by so high an ideal of kingly duty. Asoka also collected the body of Buddhistic doctrine into an authoritative version in the Magadhi or Pali language of his central kingdom, a version which for over 2,000 years has formed the Canon of the Southern, including Ceylon, Buddhists.

At the beginning of the third century before Christ the reigning prince of Ceylon, the saintly Tissa, "beloved of the gods," Devanampiyatissa, became a convert to Buddhism. At his request the Emperor Asoka sent his son Mahinda (307 B.C.) to Ceylon to preach the faith, and later his daughter Sanghamitta as a missionary to the women of Ceylon. By the zeal and eloquence of this noble pair of missionaries Buddhism became established in the Island.

The consummation of that achievement was the arrival (288 B.C.) of a branch of the sacred Bo-tree (*Ficus religiosa*), under the shade of which Gautama Buddha had attained wisdom. The branch, plated with great pomp and ceremony at Anuradhapura, still flourishes there, the oldest historical tree in the world, and the object of profound veneration to millions of Buddhists throughout the world. To this tree, the symbol of Buddha's noble life and teaching, Anuradhapura through all its vicissitudes of centuries owes its escape from the oblivion which has overtaken other mighty cities and kingdoms. So true is it, as Goethe has said, that—

"Ein geistreich aufgeschlossenes Wort
Wirkat auf die Ewigkeit."

Perhaps under a renewed impulse of the same spiritual force Anuradhapura may again witness a revival of her ancient splendour.

Eight miles from Anuradhapura, by a road which is the *Via Sacra* of the Buddhist world, stands the Mihintale mountain, revered

as the scene of the first interview between the saint Mahinda and his royal convert. A noble flight of steps, more than a thousand in number, leads from the base to the highest peak which is crowned by the Ambasthala dagoba, which enshrines the saint's ashes and commands a view of majestic grandeur. Near by are rock buildings which served as retreats for the monks. Inscriptions, still legible, tell us somewhat of their mode of life. None who destroyed life were permitted to live near the mountain; special offices were allotted various servants and workmen; accounts were to be strictly kept and examined at an assembly of priests; certain allowances of money to every person engaged in the temple service were made for the purchase of flowers, so that none might appear without an offering; cells are assigned to the readers, expounders and preachers; hours of rising, of meditation and ablution are prescribed; careful attention to food and diet for the sick is enjoined: there are instructions to servants of every kind, warders, receivers of revenue, clerks, watchmen, physicians, surgeons, laundrymen and others. The minuteness of detail gives an excellent idea of the completeness of arrangement for the orderly and beautiful keeping of the venerated place.

VI.

In the year 237 B.C., the troubles of the Wijaya dynasty began. Two Tamil chiefs in the employ of the king killed him and usurped his throne, which they jointly occupied for twenty-two years, when they were dethroned and slain and the original dynasty was restored.

The Tamils re-establisded themselves ten years later under Elala, a prince of the Chola dynasty. The dethroned dynasty took refuge in Magampattu, on the southern coast, where the great tank and dagoba at Tissamaharama still stand as monuments of their rule. Elala at Anuradhapura, according to the Buddhist chronicles, though a heretic, "ruled the kingdom for forty-four years, administering justice impartially to friend and foe." At the gate of his palace hung, according to the custom of the Chola kings, the *Arachchi Mani* or "bell of inquiry," communicating with the head of his bed and the ringing of which secured immediate inquiry and redress of grievances. Fables, which the *Mahawansa* gravely records, grew up

that the very birds and beasts sought and obtained redress. His unbending justice inflicted capital punishment on his son. For an unintentional damage caused to a Buddhist dagoba by his chariot he offered his own life as atonement, but the aggrieved persons were pleased to accept other restitution.

The tomb, erected where he fell by his generous foe Dutugemunu, a scion of the old line, is still regarded with veneration by the Sinhalese. "On reaching the quarter of the city on which it stands," says the chronicle, "it has been the custom for the monarchs of Lanka to silence their music, whatever procession they may be heading." Well may the Sinhalese be proud of chivalry so rare and unprecedented. So uniformly was this homage continued, says Tennent, that so lately as 1818, on the suppression of an attempted rebellion against the British Government when the defeated aspirant to the throne was making his escape by Anuradhapura, he alighted from his litter on approaching the quarter in which the monument was known to exist, and although weary and almost incapable of exertion, not knowing the precise spot, he continued on foot till assured that he had passed far beyond the ancient memorial.

King Dutugemunu in the epics of Buddhism enjoys a renown second only to Devanampiyatissa. He commemorated his triumph by numerous magnificent buildings dedicated to religion and charity. Of his nine-storeyed monastery, the Brazen Palace, resting on 1600 monolithic columns and roofed with plates of brass, a forest of pillars still stands. The ruins of the Ruwanweli and Miriswetiya Dagobas match in greatness and sanctity those of the Tuparama constructed by Devanampiyatissa to enshrine the collar-bone of Buddha. Nor did Dutugemunu forget his patron-god of Kattaragama, who had sent him forth to do battle with Elala. His gratitude raised noble structures over the ancient shrine and gifted it with rich endowments.

After Dutugemunu's time the Tamils proved a never-failing sources of harassment. They made frequent incursions into Ceylon and Tamil kings often sat on Wijaya's throne. Walagam Bahu I. (*circa* 104 B. C.) after a short reign lost his kingdom, his queen and the most precious treasure in Ceylon, Buddha's begging bowl. After 15 years of exile he recovered the two former and in commemoration

of his success built the Abhayagiri Dagoba, the most stupendous of this class of structures, rising originally to a height of 405 feet and its ruins after a lapse of 2,000 years standing over 240 feet.

Sometimes the tide of invasion was rolled back into South India as by king Gaja Bahu, who (113 A.D.) brought back a multitude of captives, whom he settled in Alutkuru korale of the Colombo District, Harispattu and Tumpane of the Kandy District and in parts of the Kurunegala District.

Gaja Bahu's triumph is commemorated by a yearly *perahera* festival which is now continued by the Dalada Maligawa at Kandy. But the tooth-relic of Buddha which now heads the procession formed no part of it till about 150 years ago.* At this festival a high place has always been held by the goddess Pattini whose worship was introduced by Gaja Bahu. He brought from India her golden *halamba* or anklet, copies of which are the symbols of her worship, and oaths are not infrequently taken on them in courts of justice. No oath is more dreaded by the Sinhalese peasant.

Gaja Bahu also established in honour of the goddess the great national game of *Ankeliya* or horn-pulling, held especially on the occasion of epidemic and conducted on a magnificent scale in the presence of thousands of spectators.. It concludes with a torch-light procession through the infected villages, recalling the "need-fires" lighted by farmers in England on the occasion of epidemics among cattle. Many a Sinhalese family traces a hereditary connexion with one or other of the rival factions which in times past celebrated this festival with boisterous merriment and not infrequently with such riotous excess that the kings had to interfere to check it.

*(To be Continued.)*

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* This was by order of King Kirti Sri Raja Sinha [1747-1780 A.D.] who did much to revive Buddhism and restored the almost extinct order of monks by importation from Siam.

## Mrs. Besant on the use of Images in Religion.

Mrs. Annie Besant delivered a very interesting lecture on the above subject in the last meeting of the Kashi Tatva Sabha. The following is the summary of her speech :—

"This is a subject of great dispute in India. I have avoided the word "Idolatry" for it is always used with implication of something objectionable. "Murti" is translated, therefore, by the word Image." Image-worship in some form or other is found everywhere in all stages of civilization and at all periods of time. Human nature always craves for it and its form depends on the different stages of human development. Let us look at Europe. We find that images were used, images were to be found in Cathedrals, Churches, homes of the nobility, street, markets and other places throughout Christendom. Some 300 years ago Reformation was directed against the use of images. Owing to the growth of its abuse, it was identified with the objects worshipped. People made non-essential, essential and superstition took the place of a rational Image-worship. As reformation advanced the Puritans did away with Image-worship in England and Scotland. Images were broken down, the traces of which are still to be found. If you now go again you will find the image re-appearing. It is a very significant fact that human nature always yearns for an external object of worship. Images have appeared in the Churches, you will find images on the window-panes and the other places in the Church and Cathedral. This re-appearance of the public worship of image in the Church is a fact which goes to show the craving of human nature for an external object of worship. Images are used now but the central idea is kept clear—the object of worship is not identified with that object itself. In India very much the same thing has happened. Here image-worship was abused to a very great extent, and hence a certain section of the people revolted against it and attacked it because people began to lose sight of the central idea and identified it with the object of worship. But as you have seen in Europe it again appeared when people caught hold of the central idea, so it will not disappear totally from India until and unless people fail to understand its real significance and fell into mere superstition. Take the case of those religions where its use is spoken against—Islam and Judaism. In Judaism all images are prohibited. The result was the art of the people died. All true arts are based on religious ideals. If you deprive them of the religious element they become vulgarized. The Jews made presentations of fruits in the temple of Solomon. Inside the temple they had a holy place where they had the arch—a symbol of Jewish polity. Islam has no representation of any divine form but every Mahomedan turns towards Mecca and goes round the Black stone. That black stone round

which the Mahomedan pilgrims go, is far from the image of Divine form for their religious purposes. Image worship stimulates and helps a man to think on concrete lines round which his thoughts can gather and claim affection. There are two kinds of the use of images:—(1) Outer-physical image made of stones, &c. It is intended for them who cannot concentrate their thoughts on one particular point, and it greatly helps them in obtaining concentration. Thought is best fixed on it. (2) Mental image-worship. People create an image mentally in their minds. It is the second stage of devotion. You can't meditate unless you create a mental image. Protestants do pray and address Christ as Father, Judge! Ruler! King and so forth. All these are images of mental concepts. There is one great danger in Mental image-worship. People are more likely to identify the mental images to the object of worship than the physical image. Thought exercises a far more compelling power over mind than an external object. An external object is after all a faint representation of the object of worship, but a mental image makes a man completely forget the difference and thus it makes him fanatic and bigoted. Each one has a particular mental ideal and he is so absorbed in it that he derides his brother's conception of it. Thus mental-image worship creates sectarianism and thus we find many sects springing up in the Protestant church. Those who thus worship by forming a mental conception say that they are nevertheless image-worshippers. One worships a gross form while the other a subtler one. Many people find it very helpful to have an image for the purpose of meditation and concentration. Hence we find the images of Christ and Buddha worshipped with great reverence. Mind is always going out after external objects, so it is very helpful to have an external object of worship on which the mind will very easily rest. To draw the mind from external words to which it is always flying, it is very necessary to choose one form. According to psychology it is very difficult to turn the mind from one thing to quite a different thing. So we can easily turn our mind from external objects by fixing a particular external object for our meditation and worship. If you have one object of worship the mind rests on it and other objects vanish from the mind. If you want to get rid of any idea don't fight against it, but try to get rid of it, by attracting to it something contrary. For instance if you want to control anger, don't revolt against it, but employ your mind to its opposite and it will vanish. Don't struggle against it, but deliberately think of its opposites. When a man worships a particular image his mind rests on it and remains fixed to it and other things drop away from it. So the use of image worship is of an immense help to the people, for it facilitates steadiness and concentration. If you want to communicate to some friend, have the photo of him. Try to vivify it by your memory of your friend and thus by constantly thinking of him you make the photo living and responsive. Your friend, in his mind will be attracted to you —his mental force will concentrate magnetically on that photo. Thus the photo will become a centre of magnetic communication between you and your friend. Thus you can easily communicate with your friend. You do the same with the object of worship. By constantly meditating on the image you spread a

magnetic film over it and thus attention of the objects of the image is drawn both kinds of worship, *viz.*, by the help of a physical image and by the mental image, are identical. He who worships an outer image also tries to reproduce it in his mind and thus he tries to rise to subtler intellectual conception of the Great Existence. The majority of men cannot conceive of the infinite, boundless, and the void and therefore image worship—worship of Him in his limited and conditioned manifestation—is very useful. Void is not a thing of which mind can rest. Whenever a person worships the universal Self he thinks of Him as pervading the whole of universe. For shrines, temples, all these sacred places are built only to form a magnetic communication between the Divine form and the worshipper. In old days men highly developed in occultism used to go from place to place to magnetise the images. The more a man worships an image with devotion the more magnetised it becomes. If you get a good photo you look at it with great affection and you find delight in seeing it because it responds to you. If it is true of a photo how far it is true of the images of Divine form placed in the shrine and temples. So the use of images in worship should not be disregarded and condemned. If a person cannot worship, concentrate and meditate without an image, let him have one by all means. If a man can better do the work without and work without an outer image, let him worship without it. If you want to reach a particular individual like Shri Krishna, Buddha and others, then an image will greatly help you—image makes a bridge between the worshipper and the worshipped and facilitates communication.

We must guard against the danger of the abuse. Let people worship image not as God Himself, but as a thing kept for His representation. Let people realise that images are the outer forms of the inner realities. It is the duty of the educated men to teach the people the real significance underlying image—worship instead of condemning a thing which is a natural outcome of the yearning of human nature."——*The Hindu.*

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Life is a school which ought to know nothing of dogmatism, and everything of questioning. To ask earnest questions is to sometime find their answers. To be unwaveringly set in some faulty, incomplete knowledge is to palsy out of growth, petrifying. Therefore, life's best punctuation is an interrogation point, not a period.

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Self possession is nine points of the moral law.—*The Grail.*

## Religious Re-Union.

We extract from Mr. W. T. Stead's pamphlet on 'How to Help,' the article on Religious Re-union, and we may say we are in perfect agreement with him on the subject.

(*Article 2, Religious Reunion—The Review of Reviews.*)

The Review of Reviews has always maintained that all religions are but attempts made by finite intelligences to define as accurately as they can the angle at which they contemplate the Infinite.

'All paths to the Father lead when self our feet have spurned.'

Hence the folly of quarrelling about different aspects of the same truth is exactly that of the knights in Aesop's fable, each of whom saw only one side of the shield.

While all religions will always maintain their special creeds and rituals, there is ample verge and room enough for them all to unite in the service of humanity. The formula of that association is the union of All who love in the service of All who Suffer.

This ideal was pursued by us for years under the title of the Civil Church, which may be said to have been the mother idea of the Free Church Federation although I stood aloof from that organisation because it refused to include Unitarians and Roman Catholics within its fold.

Helpers can promote this ideal by supporting locally all interchanges of pulpits and all efforts to promote joint action for work or worship of the various sects. They can help the cause of methodist and Presbyterian Union, support the Christian endeavour and similar unsectarian bodies, and oppose all manifestations of the spirit that divides in or out of the churches.

You can help in supporting any united effort of the denominations for the promotion of common ends,—Civic Sunday, when sermons are preached on civic religion, Peace Sunday, Hospital Sunday, etc., also all concerted co-operative efforts to promote temperance, purity, revivals, etc.

The scientific investigation of the law of God revealed in the material world is practical natural theology, and can be promoted

by every effort to induce the study of Nature in any of her varied forms. Nature study, the keeping of birds and animals as pets, botanical and geological rambles, may be all promoted as branches of this study of the Divine law.

The Review of Reviews has always maintained that the patient investigation of psychical phenomena would ere long result in establishing, upon scientific foundations, the truth of the persistence of the individual after the change we call death. Helpers can help in this region by collecting carefully all accessible evidence as to the occurrence of phenomena which suggests the presence of intelligent forces outside our physical consciousness or the existence of as yet undreamed-of potentialities in the human mind.

One great aim of the Review of Reviews has ever been to work for a civic revival, to arouse as intense a religious enthusiasm for the salvation of the state and the Empire as a revival arouses for the salvation of the individual. If men and women would but spend themselves and their means as steadily, as persistently, and as ungrudgingly in the service of those collective masses of individuals which we call nations, and municipalities, and parishes, and empires as they spend themselves and their means in parochial and evangelistic work, how much might be done? But this end is only to be achieved by prayer and fasting, yea, and the taking of many collections and the ungrudging rendering of much drudgery as acceptable sacrifice.

The ideal always to press for is the organisation of all the scattered forces of religions and altruistic endeavour on the same common sense principle on which the municipality organises its police service. One centre of organisation in the centre of the town, the community divided into districts, none of which overlap; in every district a Superintendent, and on every beat a responsible man—that is necessary to prevent crime. Is less common sense necessary when we attempt to fulfil our prayer, Thy will be done on earth as it is in Heaven? See, for organisation of civic centre, Appendix to "If Christ came to Chicago," 1s. 3, Whitefriars Street, E. C.

## Cameos from Tamil Literature.

### KALITOGAI. iii. 94.

*(A Comic Scene. A Dwarf and a Hunch-back.)*

என்னோற்றனைகொல்லோ
நீருணிழற்போனுடங்கியமென்சாய
லீங்குச்சுருங்கி
யியலுவாய்நின்னொடுசாவுவெனின்றீத்தை ;

அன்னையோகாண்டகையில்லாக்குறணுழிப்பொதிரு
ளுண்டலைக்கின்ற பறழ்மகனே நீயெம்மை
வேண்டுவலென்று விலக்கினைநின்போல்வார்
தீண்டப்பெறுபவோமற்று ;

மாண்டை எறித்தபடைபோன் முடங்கிமடங்கி
நெறித்துவிட்டன்ன நிறையோராலென்னைப்
பொறுக்கல்லாநோய்செய்தாய் போறிநிறுக்கல்லே
னீநல்கினுண்டென்னுயிர் ;

குறிப்புக்காண், வல்லுப்பலகையெடுத்து நிறுத்தன்ன
கல்லாக்குறள் கடும்பகல்வந்தெம்மை
யில்லத்துவாவெனமெய்கொளீ இயெல்லாநின்
பெண்டிருளர் மன்னோகூறு ;

யாமையெடுத்து நிறுத்தற்றாற்றோளி ரண்டும்வீசி
யாம்வேண்டேமென்று விலக்கவுமெம்வீழுங்
காமர்நடக்கு நடைகாண்கவர்கணைச்
சாமனார்தம்முன்செலவுகாண்க ;
ஓஓகாண், நம்முணகுதற்றொடீ இயர்நம்மு
ளூமசா அங்கோணடிதொட்டேன் ;

ஆங்காக,

சாயலின்மார்ப வடங்கினேனென
பேயும்பேயுந்துள்ளலுறுமெனக்
கோயிலுட்கண்டார் நகாமைவேண்டுவல்
கண்டாய்தகடுருவ வேறாகக்காலின்கீழ்ப்
போதரகடாரப்புல்லிமுயங்குவேந்
துகவர்புகாட்சியவையத்தாரோலை
முகடுகாப்பியாத்துவிட்டாங்கு.

*The Dwarf*: Oh my beauty with the body bent double like the shadow of the tree in water! I wish to have a word with you. What virtuous deeds you should have performed to deserve this speech with me. Oh Please stay.

*The Hunchback*: Oh my mother! (aside).

O you son born of the animal with the head of a man, at the auspicious hour when dwarfs not fit to be seen are usually born! Pretending to love me, you prevented me from going. Can dwarfs like yourselves deserve to touch me?

*The Dwarf*: You with the full beauty of your body, which is bent and crooked like the plough-share attached to the plough and snapped at the top, has made me love sick which I cannot bear. I cannot bear this pain. If you will show me grace, I will live. Please let me know your mind.

*The Hunchback*: Oh Look at his cheek! (aside).

Oh you ignorant dwarf! you invite me to your home in this broad day. Are there many women of your own household who will do this?

Oh, Oh, look. This God of Love runs after me, twisting his short arms around its pits, running like a turtle placed upright and on its hindlegs, though I told him not to go after me.

When she said this, the Dwarf strutted before her, saying "Oh look at the gait of God kama, brother of God Sama with the bow."

*The Hunchback*: Oh! Oh! Look at his gait.

*The Dwarf*: Let us not banter each other any more. I swear on the King's feet that I will not do so anymore.

*The Hunchback*: Let it be so. Oh you with the beautiful chest! I will cease bantering also. We desire that people should not despise us as little devils, when they are in temple precincts. Let us retire to some flower laden tope.

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## NOTES AND COMMENTS.

The Vishistadvaita Tract of the Madura Tract Society.

We have received two communications, one from the publisher of the above tract and another from the author thereof, anent our remarks in reviewing the same in our May No. We regret they are too long for publication and our space is limited. Both our learned friends say that it was never their intention to offend the susceptibilities of saivas and we gladly accept their assurance. But they try to interpret the paragraph in question against the meaning of their plain wording.

And we will quote the note in full and leave our readers to judge whether our remarks were justified or not. "ஒருகுறிப்பு" மூன்று வைதீக மதங்களில் ஒன்றாகிய விசிஷ்டாத்வைதத்தைப்பற்றி இஃது எழுதப் பட்டதாகையால் இதில் சைவமதமானது அடங்கவில்லை. உபநிஷத்வசனங் களை ஆதாரமாகக்கொண்டு ஸ்ரீநீலகண்ட சிவாசாரியாரவர்கள் வியாசசூத்தி ரங்களுக்கு பாஷ்யம் எழுதி "பரப்பிரம்மம்" என்ற சப்தத்திற்குச் சிவனே பொருள் என்று அறிவித்தும், அந்ததாத்பர்யத்தையே உறுதிப்படுத்தி ஸ்ரீமத் அப்பயதீட்சதரவர்கள் "சிவார்க்கமணிதீபிகை" "அத்வைதலேசசங்கிரகம்" "சிவதத்வவிவேகம்" முதலிய கிரந்தங்களால் சைவத்தை வைதீகமதங்களில் ஒன்றாகவும்சைவவிசிஷ்டாத்வைதமென்றும்சுத்தாத்வைதமென்றும்,நாமதே யத்துடனும் பிரசித்தப்படுத்தி யிருந்தபோதிலும், பின்வந்த சிவஞானமுனி வர் முதலியவர்கள் சைவத்தை வேதாந்தத்தைவிட்டு முற்றும்விலக்கி, வேதத் துக்குப்புறம்பான ஆகமசாத்திரங்களையே ஆதாரமாகவைத்துச் சிலவேறுபா டுகளுள்ள தாத்பர்யங்களுடன் சித்தாந்தம் என்கிறநாமதேயத்துடனும், சைவ மதத்தை ஸ்தாபித்து அது அவருக்குப்பின் வந்தவர்களால் அனுஷ்டிக்கப் பட்டு வருகின்றது. அதை வைதீகவிசிஷ்டாத்வைதத்துடன் சேர்க்காமல், பிரத்தியேகமாக விவரித்துப்பேசுவதுதான் உசிதமென்றெண்ணி, இப்பத்தி ரிகையின்கண் பிரஸ்தாபப்படுத்தவில்லை."

We do not wish to start a controversy, but we may be permitted to observe that neither Sri Nilakanta Sivachariar nor the Siddhanta writers from St. Maikandan, nor Sivagnanamunivar established Saivaism, that the former were the greatest exponents and authorities on the Saiva philosophy and Sivagnana munivar introduced nothing new and his great reputation rests on his being the most learned and clear commentator of the Siddhanta Sastras. We do distinguish the difference between the Veda and Agama, between the Vedanta of Srikanta and the Siddhanta of St. Tirumular and St. Maikandan,

and yet the distinction is one without a difference. St. Maikandan and his followers speak of the Siddhanta as the pure Advaita, and not by any other name. We commend to the notice of our brothers, verses commencing from 11 in Sutra VIII. of Sivagnana Siddhiar of St. Arul Nandi Sivachariar, in which the relation of Veda and Agama is set forth, and we will only quote here verses 13 and 15.

வேதநூல்சைவநூலென்றிரண்டேநூல்கள்
 வேறுரைக்கும் நூலிவற்றின்விரிந்தநூல்கள்
ஆதிநூலநாதியமலன் றருநூலிரண்டும்
 ஆரணநூல்பொதுசைவ மருஞ்சிறப்புநூலாம்
நீதியினாலுலகர்க்கும் சத்திநிபாதர்க்கும்
 நிகழ்த்தியதுநீள்மறையி னொழிபொருள்வேதாந்தத்
தீதில்பொருள்கொண்டுரைக்கும் நூல்சைவம்பிறநூல்
 திகழ்பூர்வம்சிவாகமங்கள்சித்தாந்தமாகும்.

The only real books are the Vedas and Saiva Agamas. All other books are derived from these. These two books were eternally revealed by the perfect God. Of these, the Vedas are general and given out for all; the Agamas are special and revealed for the benefit of the blessed, and they contain the essential truth of the Veda and Vedanta. Hence all other books are Purvapaksha and the Saivagamas alone form the Siddhanta.

ஓதுசமயங்கள் பொருளுண்டுநூல்கள்
 ஒன்றோடொன்று ஒவ்வாமலுளபலவுமிவற்றுள்
இயாதுசமயம்பொருள் நூலியாதிங்கென்னில்
 இதுவாகுமதுவல்லதெனும் பிணக்கதின்றி
நீதியினாலிவையெல்லா மோரிடத்தேகாண
 நின்றதியாதொருசமய மதுசமயம்பொருள்நூல்
ஆதலினாலிவையெல்லா மருமறையாகமத்தே
 -யடங்கியிவையிரண்டு மரனடிக்கீழடங்கும்.

Religions and postulates and text-books are various, and conflict one with another. It is asked which is the true religion, which the true postulate and which the true book. *That is the true Religion, postulate and book, which not conflicting with this or that, comprises reasonably everything within its own fold.* Hence all these are comprised by the Vedas and Saiva Agamas. And these two latter are imbedded in the sacred Foot of Hara.

We are extremely glad to note that the author of the tract concludes his letter as follows : "I am a staunch lover of 'Saivaism,' and an ardent admirer of Sivagnanamunivar, Tirumular and other Saivite Saints, and in its own turn, the system will be presented to the public with all its grandeur and excellence." We hope to welcome these tracts with pleasure.

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Madura Tamil Sangam.

The fifth anniversary of the Sangam was celebrated on 24th May last with considerable enthusiasm. This anniversary celebration was unique in many respects. It was presided over by Pandit V. Swaminathayyar Avergal who among Tamil scholars was the first to receive the title of Maha Mahopadhyaya. There was a fuller attendance of Pandits and Scholars interested in Tamil from all parts of the Presidency. There was a large attendance of Mahomedan gentlemen and scholars. The president evoked considerable personal enthusiasm, and though the sittings were inordinately long, the euthusiasm never at any moment flagged. When the President appealed for funds for the support of the Sangam, it was touching to see how the proverbiably poor Tamil Scholars responded more than any other class. The acme of pathos was reached when a Pandit stepped up to the dais and presented a small gold bangle he wore towards a memorial to the famous Nachinarkiniyar of Madura. The Sangam for the first time thought of having a constitution and appointed a committee to draw up the rules and place it before the Sangam at its next sitting. The example set by Mr. J. M. Nallaswami Pillai last year of submitting written papers for being read before the Sangam bore ample fruit this year and a number of very able and interesting papers were read. The Sangam adopted a resolution to submit a memorial to the University and the Government protesting against the select committee's suggestion to make Tamil and other vernaculars as an optional subject for the F. A. and B.A. examinations. Mr. Radhakristna Iyer, Principal of the Maharajah's College, Puducottah, who moved the proposition gave a practical illustration of the disastrous consequences of such a scheme. He had advertised for an additional Tamil Pandit; but just after he read of the select com-

mittee's report, he thought there would be no necessity for a single pundit, and so dropped the appointment of a second pundit. In these days when not even one pursues learning for learning's sake we do not believe even a decent number of students will take up the Tamil or other vernaculars in preference to other courses of study. It is to be feared that the great advancement to be observed in the study of Tamil among English-educated youths will receive a positive check, if the new proposal should become a fact. The President in his long and very discursive speech brought out the very many excellences in Tamil literature, and forcibly argued against the presumption that a study of Tamil is not sufficient to make one thoroughly cultured and highly patriotic and civilized and manly. He instanced with great pathos the incident mentioned in one of the Purananuru Hymns where an old woman, verging on her grave rose up with rage and vowed to cut off her breast which suckled such an arrant coward when she heard her son had turned and fled from the battlefield. She went to the battle-field, turned over the bodies of the slain and her joy knew no bounds when she discovered the mutilated body of her beloved son illustrating the well-known verse of Tiruvalluvar.

ஈன்றபொழுதிற் பெரிதுவக்குந் தன்மகனைச்
சான்றோனெனக் கேட்டதாய்.

Can there be a nobler example of womanhood and heroism in any language? He showed also what great power was wielded by the Tamil scholars in the good of the country, in peace and war and what noble examples of love and friendship and goodness are found in the incidents recorded in the Purananuru. He referred to the great debt we owed to Nachchinarkiniyar from whose commentaries alone it was possible to unearth many a classical work and but for whose labours they would all be lost; and he referred to the fact with regret that though he was a citizen of Madura, no memorial

could be found in his name in that classical city. The Sangam President promised that a suitable memorial would be put up when the Sangam Hall was completed. Pandit Swaminathayyar further referred to the great difficulties he experienced in his search for lost manuscripts and his attempt to decipher old manuscripts and publish them and he gratefully referred to all his patrons and friends who assisted him in this work.

Rao Bahadur C. Nagoji Row was present throughout the sittings, and a paper on Indian Music written under his direction was read and was listened to with great interest. Mr. Radhakristnayyar spoke about it also and he told the Sangam how he was carrying on his investigations in regard to Indian Music, and referred to several things he discovered in 'Silappadikaram' and he appealed to those present to help him with any old manuscript in Tamil treating of music. Mr. P. S. Subramania Iyer's paper on 'Perseverence' was short and sweet. Pandit Palvanna Mudaliar's Siddhanta Vilakka Ratnavali was highly commendable and Pandit Vedachalam's paper on *Pattinapalai* was a meritorious production. The paper on Kadai Ezhu Vallal கடையெழுவள்ளல், opened up an interesting page in the forgotten history of Tamilagam and deserves to be read by all.

The Sangam has evoked considerable interest among the student classes by the establishment of various examination with liberal prizes; and it has published several valuable works, and Ahananuru and a Tamil lexicon are in course of publication. It has entered on a course of great usefulness, and Sriman Pandi Thuraisami Thevar, the founder of the Sangam has to be congratulated for the success already attained, and it behoves the public not to show only lip-deep loyalty to him and our mother Tamil but aid the cause by every means in their power.

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We are glad to know that Pandit R. S. Vedachalam Pillai after attending the Madura Tamil Sangam and delivering some lectures in Madura left on a lecturing tour in the southern districts and lectured on various subjects at Tuticorin, Tinnevelly, Tanjore, Negapatam, Cuddalore, etc.

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Trichinopoly Saiva Siddhanta Sabha Patasala.

This Sabha is the oldest Sabha in the South and it has been maintaining a free religious Sunday School for over 10 years. It must be a satisfaction to all that this Sabha has acquired a site through the liberality of Sriman Avadaipillai of Pitchandar Kovil, and the Sabha has appealed to the public for funds for starting the building. About Rs. 2000 is required for the purpose. Trichinopoly as every one knows is a great religious centre, and it has become a great centre for christian missionary enterprise of all denominations. The principal of one of the colleges remarked recently in a public address how ignorant the Hindu Students were about the elements even of their religion.

Every Hindu parent will see therefore how serious is this reproach and it is their bounden duty to see their children get some religious education outside the Christian schools. Hindu parents are quite indifferent as to what their children learned at school or not provided they pass their examinations. But they feel sore when they turn out badly in after life. It is of the greatest importance that children get their religious training from their earliest childhood, and a school of the kind worked by the Sabha cannot but be beneficial. We appeal to all Hindus to encourage this sabha with liberal donations in their laudable work.

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The late Hon'ble P. Kumaraswami Mdr. of Colombo.

It is with the sincerest regret we record the demise of the Hon'ble P. Kumarasami Mudaliar of Colombo. He was a great Tamil Scholar and a man of great piety and he was the leader of every movement in the cause of religion and progress. He was extremely generous an helped every movement liberally with his purse. His charities were innumerable. His death is a serious loss to the public, but he is sure to earn his crown of glory in the next world. We offer our sincere sympathy to his honourable brothers and his relations.

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THE "INDIA." A new weekly.

We welcome the publication of this new Tamil weekly newspaper and wish it a long life. It is issued by the Brahmavadin office and its annual subscription Rs. 3. The articles are written in simple and lucid Tamil prose and they are highly instructive and well adapted to suit the taste of the Tamil-reading public. The paper contains articles on agriculture, industry, religion and politics besides the important events of the week, telegrams &c. The issues that have already appeared are in every way creditable.

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Saiva Siddhanta Conference Summer Lectures by Pandit R. S. Vedachalam.

In accordance with the programme published on May '06 by the General Secretary of the above conference, Pandit R. S. Vedachalam went on delivering lectures as noted below.

1. 21st May 06. At the lecture-hall of Mr. Tillainayakam Pillai, retired, Deputy Collector, the lecture on Hinduism and its Principles was delivered. The systems of Charvaka, Buddhist, Jaina, Sankara. and Ramanuja were surveyed one by one and points common to them all were noted and spun into a coherent whole. That this whole was nothing but Saiva Siddhanta was proved by him very ably.

2. 26th May '06. Under the Presidentship of Mahamahopadyaya Mr. V. Saminatha Iyer, a written critical study on the

ancient classical Tamil ode Pattinapalai was read by him in the Tamil Sangam at Madura. The critical merits of the lecture were very highly spoken of by the President and the learned audience.

3. 27th May '06. At the Madura Temple premises, lecture on Jnana Marga was very successfully delivered. Mr. Shunmugam Pillai, the able commentator of Tolkappiam Pairam was on the chair and reviewed all the essential point of the lecture and paid his high complimentary words to the lecturer. A Branch Society to the conference was formed at Madura. Mr. M. Nagalinga Mudaliar, Pleader, was elected as the President, and Mr. L. Ramasamy Pillai the secretary.

4. 4th June 06. In the premises of Saiva Siddhanta Sabha at Tanjore, the lecture on Saint Tiruguanasambhanda was delivered. That the life of Gnanasambanda well accords with the historic criticism, was very ably dealt with by the lecturer.

5. 6th June 06. At Tanjore another lecture on the Bakti Yoga was delivered. Many intricate points in the philosophy of Siddhanta were deeply reasoned out and made clear as daylight. Then the account of the Tanjore Local society were read for the approval of the lecturer and manager Pandit. Vedachalam. It was proposed by him that a school of Siddhanta must be conducted by the Local Society for the benefit of the members and it was cheerfully approved by all. Mr. K. S. Srinivasam Pillai, Pleader, undertook to conduct it. Some change was introduced into the official constitution of the Tanjore Local Society by the resignation of the former secretary Mr. Solaimuthu Pillai. In his place Mr. T. Mahadeva Pillai was appointed as secretary and Mr. L. Ulaganatha Pillai as the assistant secretary.

6. 8th 7une 06. In the Sabha premises of the branch society at Kivalar, the lecture on Saint Manickavachakar was delivered. The lecturer checked the accounts of the Branch and approved. For the expenses of the monthly meetings Rs. 10 were given by the conference to the Kivalar Branch.

7. 14th June 06. Many respectable men at Mannargudi requested the Manager to go over there and form a branch to the conference. In complying with their request, he went over there and

delivered a lecture on God, Soul and Matter. Then under the Presidentship of Mr. Kalpakavinayakam Pillai, B.A., Police Inspector he formed a branch to the conference. Mr. R. Arunachalam Pillai is to be its president, and Mr. Gopala Pillai secretary.

8. 17th June 06. In the grand sabha premises of the Nagai Velipalayam Local Society, the lecture on the Mystic construction of Hindu Temples was delivered.

The unselfish and beneficient motive that stimulated Pandit Vedachalam to work for the conference even sacrificing his health and comfort to a certain extent has deeply laid us under great obligation. We thank him in the name of the conference for undertaking the difficult task of going on a lecture tour to bring the conference to bear forth good result in the investigations of the profound philosophy of the aiva Siddhanta—*C. S. Ponnuswami Mudaliar, General Secretary, Saiva Siddhanta Conference.*

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The Age of Pataujali.

A writer in the May issue of the *Virjanand Magazine* in endeavouring to fix the age of Patanjali combats the view that Patanjali of the *MahaBhashya* is different from the Patanjali of the *Yoga Sutras.* He supports the traditional view that Patanjali wrote the *Maha-Bhashya,* the *Yoga Sutras,* and a work on medicine. In regard to his age, he disagrees with those who think that Patanjali lived after Buddha's Nirvana and quotes approvingly Pandit Bhashyachary's conclusion that he lived in the 10 century B.C.

About the theory that Patanjali flourished after Sakhyamuni's Nirvana, he writes :

"Again to one of the Sutras (VII, 2—50) of Panini, Katyayana adds a Vartika to explain the term 'Nirvana,' and says that it means 'to blow out.' If Katyayana or Patanjali lived during or after the life-time of Sakhyamuni (as is supposed by many) surely they as grammarians would have noticed the Buddhistic interpretation of the word 'Nirvana.' But as they did not we are at liberty to say that neither of them lived after the introduction of Buddhism by Sakhyamuni.

When Buddhism was preached by Sakhyamuni, the decline of Brahminical authority was very great. These changes in religion

and especially in a religion professed by those that are termed 'the great conservatives'—these changes (which were of so destructive a character) would at the lowest estimation require 300 years to intervene. If Gaumata Buddha, and Buddha Bhikshus could be found in India about 570 B. C., there is nothing extraordinary in placing Patanjali three centuries earlier, that is, 870 B. C., in other words between the 9th and 10th centuries B. C., although the changes of language would necessitate our placing him even earlier. Our argument is greatly strengthened if we base our reasoning on the chronology of the Chinese, who believe that Nirvana of S. Muni took place in 949 or 973 B. C."

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Pineapple Shawls and Fabric.

A new way has been found for utilising pineapples. The fruit can be made to yield a very delicious wine, much resembling Rhine wine in delicacy of flavour and appearance. It is thought that pineapple wine may become a much more important commercial product in the not distant future, as it is an excellent aid to digestion. Great quantities of the pulp are now being put up with sugar for market in a form relatively imperishable, being available at any time for consumption and retaining the flavour. But we cannot find that this has yet been introduced into this country. The pineapple plant yields a valuable fibre which is woven into the famous "pina" cloth —the most delicate of known fabrics. It is very beautiful and a shawl made of it will actually float in the air, settling down very slowly when it is tossed upwards.

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We propose to devote in future 2 pages of our Magazine to matters of agricultural importance to our country and we invite short contributions and items of practical importance to this portion of the paper for our readers and correspondents. A query column will also be added to this paper. A reader of Mr. J. M. Nallaswami Pillai's, translation of Sivagnanabodha has sent a string of questions and we propose to answer them from time to time, together with others that may be sent to us.

*What the Philosophers and Mystics say about*

## EXCESS VERSUS MODERATION.

Excess is from the Material,
Moderation is from the Spiritual.

Excess is unnatural,
Moderation is natural.

Excess is disease.
Moderation is health.

Excesss is discord,
Moderation is harmony.

Excess is always developed not inborn,
Modoration can be developed and is inborn.

Excess shows emotions master,
Moderation shows mind masters.

Excess shows much lack of, or no self control,
Moderation shows great self-control.

Excess excites the nerves.
Moderation quiets the nerves.

Excess weakens the muscles,
Moderation strengthens the muscles.

Excess poisons the blood,
Moderation purifies the blood.

Excess stupifies the brain,
Moderation invigorates the brain.

Excess retards the highest development,
Moderation promotes the highest development.

Excess spells damnation--loss,
Moderation spells peace—gain.

Excess breeds vice,
Moderation manifests virtue.

Excess is followed by retribution,
Moderation is praised.

Excess reveals foolishness,
Moderation is wisdom.

Excess ruins man,
Moderation preserves man.

Excess destroys,
Moderation creates and preserves life—*The Mind.*

## AGRICULTURAL AND INDUSTRIAL NOTES.

**Indian Rural Education.**

Now that Rural schools are to be introduced, with small gardens attached, Mr. Sly's paper on the subject in the April number of the Agricultural Journal of India deserves attention. He points out that the system of education should be thoroughly Indian and suited to the local conditions and that the students should be taught to know, by training them to observe, to *think* and to *do*, and that they should be given the method of study more than mere instruction, and that there should be suitable lesson books in the vernacular language 'understanded by the people' and dealing with objects familiar to the locality, the teacher presenting the objects themselves in the course of teaching, and that the school garden should be mainly used for the supply of materials for object lessons, in which the pupils can study the growth of plants, and under the guidance of the teacher, the child should observe the parts of a seed, the plant food in it, the process of germination and the conditions necessary for it. In each stage of the growth of the plant we should pull up a specimen and observe the roots, their uses and their growth; the stems, their uses and structure; the flowers, their parts and uses, and methods of fertilization; the fruits and seeds, their formation and uses, methods of dispersal and the like. He should observe the soil and its composition, the effect of plant food and manures. The garden should be deliberately used to gain object lessons in failures as well as in successes in connection with soils, drainage, manures, weeds and the like. The child's plot should be used like a slate to put things on and rub them off for educational purposes. It will teach him habits of close observation, of thoughtfulness and carefulness; he will learn by doing."

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**Ground-nut and its pests.**

Every one is familiar with the ground-nut but not as to how the nut is formed. The name வேர்க்கடலை and the fact that it is dug out of the earth suggest that the seed pods are formed from the roots of the plant. It is not so. A graduate friend of ours taking us along his field of ground-nut was curious however to ask us why the pistil of

the flower elongated itself and bent towards the earth. This is in fact the ovary or seed pod of the future nut; it elongates itself, buries itself completely in the earth and then developes into the nut. This it does to protect its luscious seed from the attacks of birds and other enemies, and but for this devise it will be difficult to get any ground nut at all. This habit entails that the soil should be light to admit of the slender pistil burying itself in the earth and this accounts for the fact why out of a total area of 440,282 acres in Madras under this crop in 1904-05, 280,984 acres were grown in the District of South Arcot which, as it lies on the sea coast, is distinguished by light sandy soils. And the ground-nut is a plant which requires very little manure.

The posts of Ground nut in Madras:—The District of south Arcot in the Madras Presidency is distinguished by light soils on which the ground nut (Arachis hypogea) is cultivated in enormous quantities. Out of a total area of 440,282 acres in Madras under this crop in 1904-05, 280,984 acres were grown in the district. The staple is, therefore, of commanding importance in the local agriculture.

The pests attacking ground nut are comparatively few, the principal ones being "Surul" or "Madupuchi" and "Tikka." The latter is a fungoid disease which is not at present very serious in this part of India and apparently prevails in damp, close weather. Surul on the other hand is universally present and does great damage. The word "Surul" means a "curling" and is dependent on the habit of the insect of burrowing inside the tissues of the leaves which curl up and are distorted. The chrysalis is formed in a fold of the leaf. The insect is a minute dark moth (Anacampsis nextoria meyr) of very active habits and is probably nocturnal. On walking over the fields a constant shower of disturbed insects flies out, quickly seeking shelter under the neighbouring leaves. The walls of bungalows in the neighbourhood are sometimes blackened at night by millions of the moths attracted by the bright lights.

The Surul puchi appears to prefer laying one egg in each leaflet, which speedily turns brown and withers. In a bad attack, the whole field assumes a blackened or blasted appearance. As is the case with

most pests of this class, showers of rain are most beneficial, while hot sun and dry air lead to rapid increase, whether in dry or irrigated crops.

From the internal working of the caterpillar, it is doubtful whether spraying will be of much use, but, on the other hand, it seems probable that light traps may help in destroying the moths at night.

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**Fertilizing in gourd species.**

If the ryots understand a little about fertilization they can easily get bumper crops in the various species of gourds they raise in their back yards &c. In all these plants, the male and female flowers are separate, and the insects assist in carrying the pollen from the male flower to the female flower which is distinguished by having a small fruit under the petals. This method is however uncertain; and this is the reason why so many of the young fruits wither away (வெம்பிப்போகிறது.) The ryots can make it surer by carrying himself the pollen from the male flower and fixing it on the pistil of the female flower.

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**The Mango Weevil.**

Many fruits appear whole and yet when cut a small worm or beetle crawls out from the stone or pulp of the fruit. This seems a mystery. The history of the insect is this. The beetle lays its minute eggs in the small ovary just in the flowering stage or little after, it is hatched inside the fruit and the worm develops with the fruit and by the time the fruit is mature, it has transformed itself into a beetle or weevil. After it emerged from the fruit, the insect hides itself in the bark till next season when it begins to breed. This pest is spreading all over India. A note in the agricultural journal of India suggests remedies for destroying the pest. It is to paint or scrub down the bark with Kerosine; this is best done in the cold weather but can be done at any time before the Mango flowers or the beetle becomes active, say not later than the beginning of February. A further precaution is to dig over the ground below the trees in order to destroy any weevils that come off the bark and take refuge there.

**We acknowledge with thanks the receipt of the following Journals:**

1. "*Theosophical Review.*" 161, New Bond Street. W. London. Annual Subscription 12 *s.*
2. "*The Mind.*" The leading exponent of New Thought. Upland Farms Alliance Co., Oscawana in Hudson, N. Y. Annual Subscription 1·50 dollars.
3. "*The Abkari.*" The quarterly organ of the Anglo-Indian Temperance Association, London. 6 *d.*
4. "*Herald of the Golden-Age.*" A quarterly magazine advocating the adoption throughout Christendom of a bloodless and natural diet: Paignton. England. Annual Subscription 1 *s.* 6 *d.*
5. "*The Indian Magazine and Review.*" The organ of the National Indian Association in aid of Social Progress and Education in India. A. Constable & Co.. Ltd. 16 James Street. Haymarket. London. S. W. price 3 *d.* per copy.
6. "*The World's Advance Thought and the Universal Republic.*" Portland, Oregon, an American monthly. Annual Subscription 6 shillings.
7. "*The Grail,*" An American Monthly 7. Exchange place, Batavia. N. Y. 1·25 dollar per annum.
8. "*Theosophy in India,*" (Prasnottara) published at the headquarters of the Indian Section. T. S. Benares. Yearly Subscaiption Rs. 3 Indian, 4 *s.* Foreign.
9. "*The Astrological Magazine,*" Published monthly by B. Suryanarain Row Esq., B.A., M. R. A. S., Madras. Annual Subscription Rs. 4 Indian, 7 *s.* Foreign.
10. "*The Mahabodhi Journal.*" The Journal of the Mahabodhi Society to revive Buddhism in India &c., Colombo, Ceylon. Annual Subscription Rs. 2 Indian, 4 *s.* Foreign.
11. "*The Indian Nation,*" A weekly published by A. K. Basu Esq., 43. Bancharam Mukoor's Lane, Calcutta. Annual Subscription Rs. 6.
12. "*The Sylhet Weekly Chronicle,*" Sylhet, Assam. Annual Subscription Rs. 4.
13. "*The Coimbatore Crescent,*" Coimbatore monthly. Annual Subscription Rs. 2
14. "*The Viveka Chintamani*" Triplicane, Madras. Tamil Monthly. Annual Subscription Rs. 4.
15. "*The Arya.*" Monthly Journal, Thumbu Chetty Street, Madras Annual Subscription Rs. 3 a year.
16. "*Brahmavadin.*" A Religious and Philosophical Monthly Journal, Madras, George Town Rs. 4 per year.
17. "*Prabuddha Bharata.*" A monthly Journal, published at the Sri Swami Vivekananda Ashrama, Kumaon, the Himalayas. Subscription Rs. 1-8-0 a year.